

were men seeking to lead souls astray by preaching man-made doctrines. So there are to day. The gospel is sufficient. More is too much, less is not enough.

*The Aged Men.*—Titus was to preach that the older men were to be "temperate." This was a radical difference from the way they had lived, but when men become Christians they must expect to give up bad habits. The Cretans were great drinkers of wine. So are Americans. Men talk to-day about the way men used to drink liquor when they were boys. But the U. S. Labor Report shows that we are consuming more liquors to-day per capita than ever in our history.

The old men were to be "grave," "sober-minded." It is a true proverb that, "An old fool is the biggest." Gravity should crown the lives of men more and more as they grow old.

They were to be "sound in faith, in love, in patience." What a beautiful trinity of virtues for old men! Such an old man is a glory to God and a standing sign-board on life's roadway pointing wanderers to heaven.

*The Aged Women.*—The gospel has a message for women also.

Paul says Titus shall preach that they be "reverent in demeanor," "not slanderers," or gossippers, as we should say. How many quarrels, how many hard feelings are begotten by some one, often a woman, telling something about some one else! They were not to be "enslaved to much wine." These Cretan women had been used to getting drunk. Reform must begin with them. It seems to be a growing evil now-a-days for women to drink. "Ladies entrances" are seen at the saloons. And whiskey or wine is a common remedy for every ill. This sowing to the wind must reap a whirlwind. And the aged women should be "teachers of that which is good." O, how many lives have been blessed by the memories of elderly women whose lives were the living embodiment of all these virtues!

*The Young Women*—The purpose of the aged women living thus was that they might "train the young women to love their husbands." Then as now the sweet sentiment of love was left too often with the honeymoon. Why should not man and wife be always lovers? That would solve the divorce question.

They were to be "sober minded." According to Paul's idea young women had no more business as Christians to be frivolous than the old. They were to be "chaste" also. This the chief glory of a woman. An immodest woman "is like a jewel of gold in a swine's snout." These young women we now see sometimes, who consider it "smart" to be "loud" in their talk, dress and actions are not shaping their lives on the Pauline lines. They were to be "workers at home," not busybodies running about to the neighbors with a tale of gossip. "Kind." What a glory to a home is a woman of kindness. And if she be a Christian, how her kindness

fills the house with a radiance almost divine. But, Oh! the curse of a scolding woman! "In subjection to their own husbands." This was especially needful in that time because of the low estate of woman. And the reason for their being all these things was "that the word of God be not blasphemed." For if Christian women should live in this way, what an influence it would have on the world. Thank God that so many do!

*The Young Men.*—"Soberminded." Three classes in this list are exhorted to have this grace. In fact the serious, sober minded young man is the only one who will have true views of life. Life is not a grave-yard. Neither is it a comedy. But it is the most serious thing mortals ever look upon. It is the vestibule to eternity.

*Preaching Backed by a Life*—In speaking of what young men should be Paul turns to Titus the young preacher and urges, "In all things showing thyself an ensample of good works." As much as to say, "Your life will show the young men what they should be better than any words." "In doctrine uncorruptness." Young men's lives cannot be sound if their doctrine is unsound.

"Gravity," means weight. Let your doctrine be weighty. "Sound speech." How much rotten speech is characteristic of young men to day! A Christian young man must have sound speech.

And the purpose of this is that the young man who is taking the contrary part from what you do, who is not living a Christian life, may be ashamed, having nothing evil to say of us Christians.

*Servants.*—Servants, which corresponded somewhat to our hired men and hired girls were exhorted to obey their employers and to please them well in all things, not talking back, not stealing, (purloining) but showing themselves faithful to the interests of their employer. And there is a practical purpose to this kind of a life, viz, to "adorn the doctrine of God our Savior." In that day these servants were slaves. And to them was given the privilege as is to day given to those who serve others, to adorn their Christian doctrine by a Godly life.

v. 11. *The Wideness of the Gospel.* The gospel is for all men, slaves as well as masters, employees as well as employers.

v. 12 *The Purpose of the Gospel,* is to teach us to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present life. The gospel is a practical gospel; it has to do with men's actions.

*Living and Looking.*—And while we are living this practical life we are to keep looking for "that blessed hope," the second coming of Christ.

*Purpose of Christ's Death.*—His first coming brought to us him who gave himself that he might redeem us from all iniquity and purify unto himself a people for his own, zealous of good works. That is what Jesus came for. Are we that?

### Lesson Applied

1 Sound doctrine was never more needed, when such doctrines as Mormonism, Christian Science, Dowie-ism (not divine healing) and the doctrine of the popular churches that some of the gospel is not essential, are rampant. Teach sound doctrine, teachers.

2 The religion of Christ is for old and young, men and women. It saved all these classes in Paul's day and can now.

3 Look over this list of Christian graces which this lesson teaches: (1) Sound doctrine, (2) temperate, (3) grave, (4) sober-minded, (5) sound in love, (7) sound in patience, (8) reverent in demeanor, (9) not slanderers, (10) not enslaved to drink, (11) teachers of good, (12) love of husbands, (13) love of children (a grace too often forgotten,) (14) subjection to masters and employers, (15) pleasing masters and employers, (16) not talking back, (17) honesty, (18) faithfulness. Does your life and mine measure up to that?

4 The home is one of the most important places in the universe. See to it, parents, that the right spirit and influences are there. The home is vastly more capable of good or ill than any other agency.

5 Temperance is absolutely essential to a professed Christian in order to make his profession good.

6 The second coming of Christ is a doctrine that should keep us ever ready for him and ever looking for him.

7 His second coming will not be in humiliation as was his first, but in glory. Are we ready if he should come to night?

8 He who stands up for the right with all authority will not be despised. Even his enemies will respect him.

J. L. GILLIN.

## The Mission Field

### October Report of the Missionary Board of the Brethren Church

#### GENERAL FUND

Senior C. E., Warsaw, Ind.,	\$ 1 00
Alma Leslie, Michigan City, Ind.,	10 00
A Sister, Columbus, O.,	35
N. C. Nielson, Herrington, Kans.,	3 00
A Brother, Missouri,	50
Mrs Ellie Van Biskirk, South Bend, Ind.,	42
Total,	\$15 27

#### CHICAGO FUND

King's Children, Lanark, Ill.,	\$3 60
S S C. E., Phil., per Etta Lichty,	1 00
Total,	\$4 60

#### WASHINGTON FUND

A B., Altoona, Pa.,	\$ 1 00
Brethren church, Washington, D. C.,	29 27
Total,	\$30 27

Amount previously reported,	\$ 50 14
	\$369 16
Total,	\$419 30

#### FOREIGN FUND

Cash per Etta Lichty,	\$ 1 00
Bethany Union Sunday-school, Upper Yoder, Penna.,	2 50
King's Children, Roann, Ind.,	5 57
A Brother, Missouri,	50
	\$9 57
Amount previously reported,	\$385 63
Total,	\$395 20

From this report it would appear that the Brethren church had about decided to withdraw from the general mission work. Only twenty dollars from all sources except Washington during the month of Oc-